

A
TESTIMONY
TO THE
Trueth of Jesus Christ,

AND TO
Our Solemn League and Covenant;
AS ALSO
Against the Errours, Heresies and Blasphemies
of these times, and the Toleration of them.

Wherein is inserted

A Catalogue of divers of the said Errours, &c. All of them being collected out of their Authors own Books alleadged in the margin, and laid down in their own words; except one that was maintained in a dispute in *Oxford, Decemb. 11. 1646.* and six or seven which were asserted before a Committee of the *Honourable House of Commons* in the Star-Chamber, and reported to the *House, Sept. 12. 1643.*

Subscribed by the Ministers of *Christ* within the Province
of *London*, Decemb. 14. &c. 1647.

*Stand, having your loynes girt about with TRUTH, and having on the
breast-plate of righteousness; and your feet shod with the Preparation of the
Gospel of peace. Eph. 6. 14, 15.*

*For God hath not given us the spirit of fear, but of power, of love and of a
sound minde. Be not thou therefore ashamed of the TESTIMONY of our
Lord 2 Tim. 1. 7, 8.*

D. Cyprian. in Epist. Lxvii]. §. 9. Edit. S. Goulartij. 1593.

*Viderit vel prevaricatorum numerus, vel proditorum, qui nunc in Ecclesia contra Eccle-
siamingere, & fidem pariter ac veritatem labefacere cœperunt.*

L O X D O X,

Printed by *A. M.* for *Tbo. Underhill* at the Bible in Woodstreet. 1648.

TESTIMONY

TO THE

Truth of Christianity

AND TO

Our Schools, Agents and Correspondents

AS ALSO

Against the various Heresies and Blasphemies

which have arisen since the Reformation of the Church

and in particular against the doctrine of the Trinity, the divinity of Christ, the Virginity of Mary, the Resurrection of the dead, and the future state of the soul.

By the Rev. John Wesley, A.M. Minister of the Gospel, and Author of several Works on the Christian Religion.

LONDON: Printed by J. Ogle, at the Bible and Church of England School, in Pall-mall.

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SUBSCRIBED
By the Ministers of CHRIST within the
Province of London, Decemb. 14. &c. 1647.



THE glory of the most high God be-
ing of all things dearest to him-
self; and his presence of Grace of all
enjoyments most comfortable to us:
We the Ministers of Christ with-
in the Province of London, ac-
count it our Duty to expresse our
deepest sorrow for, and detestation of all those abo-

B

minations

minations, which directly oppose the advancing of the one, and the continuing of the other amongst us. We cannot therefore, but most sadly resent the Deniall of the standing and perpetuall Ordinances of Iesus Christ^a, and that not in point of their exercise only (as heretofore) but even of their very present Being; The spreading Heresies; The cursed Blaphemies; The generall loosenesse and prophaneesse of our times; The daring contempt of the Authority and Government of our Lord Iesus Christ: all which are swollen to such an heightened inundation, that they have in a manner borne down before them, The Authority of the sacred Scriptures, The life and power of Godlinesse, and our Solemn League and Covenant^b. But above all our souls are wounded to think with what hope and industry, a Toleration of all these evils. is endeavoured; (in hopes whereof sundry Sectaries from other parts resort hither,) and with what a welcomed boldnesse, sundry odious heretikes (which in other places have been banished and branded with infamy) doe vent their poisonous opinions amongst us, as if they intended to make England a common Receptacle of all the sinfull dregs of forreign Countreys, as well as of former ages. Again^c these recited evils, ¹ The Zeal we owe to the Glory of God, and his Truth. ² The Duty of our Places, as Ministers, by office set for defence of the Gospel^e, and bearing witnesse to the Truth against all opposing corruptions: ³ The dreadful judgements of an angry God both felt and feared, for these among other provocations: ⁴ The imitable examples of Ministers and others in all ages, raised up by God to

... nobis in ...

... dignetur, que exortatio si tanto cyu fuerimus peruicaces? Aut quid nobis expectandum si illan nostro silentio prodiderimus, nisi ut nostrum vicissim debeat qui solum apud Patrem Advocatus, vel Patronus est noster? Calv. in loc.

bear

• Saltmarsh
Smoak. p 18.
Bacon's Cate-
chisme, p. 194.
195.
Saltmarsh
Sparkles of glo-
rie, p. 930.
& p. 266.

• Solemn
League and
Covenant, pub-
lished by au-
thority of Par-
liament. Sept.
27. 1643.

• Phil. 1. 7. 17.
Oserua iterum
benè locutio-
nem de Evan-
geij defensio-
ne. Nam cum
tanto bonore
nos Christum
dignetur, que exortatio si tanto cyu fuerimus peruicaces? Aut quid nobis expectandum si illan nostro silentio prodiderimus, nisi ut nostrum vicissim debeat qui solum apud Patrem Advocatus, vel Patronus est noster? Calv. in loc.

bear witnes to his trueth against the errors and corruptions of their times^d: 3 The exemplary acquitting of our selves, as guiltlesse of those growing abominations, both to this present age, and to posterity. 4 The just expectation of the Reformed Churches, that in these evil times some should stand up for Iesus Christ, and give an honourable testimony to his Trueth and Cause, that now lies a bleeding: 7 The unsuccessefulnesse of our former endeavours for Englands healing: And in fine 8 the satisfying and supporting of our own hearts and consciences, if God should call us forth to suffer, enforce us to expresse our selves, not with a bitter, but a bleeding heart, in this ensuing Testimony.

^d This is evident in the Ecclesiastical Historie of Eusebius and others. In Tertullian, Irenaeus, Augustine, and many ancient Fathers: But especially in the Catalogus Testium veritatis. In the Centuriators Eccle-

siast. Hist. Who in the fifth Chapter of every Centurie, De heresibus, recite both the heresies, and those that witnessed against them f r 1300. y ars after Christ: And more succinctly in *Asted. Thesaur Chronolog. Chron. xxx vij p. 366. to 377.* who brings down his Catalogue to Ann. 1628.

I.

Touching matters of Faith: having seriously perused and weighed, *The humble Advice of the Assembly of Divines, now by Authority of Parliament sitting at Westminster, Concerning a Confession of Faith.* &c. and finding it (to the abundant satisfaction of our judgements and rejoycing of our spirits) singularly pious, prudent, sound, and agreeable to the Holy Scriptures, and Confessions of other reformed Churches; Hereupon we embrace and assent unto the whole, and with the *Reverend Assembly* concur in our humble and hearty desires that it may receive the approbation and Sanction of Authority, as the joynt Confession of Faith, for these three Kingdomes, in pursuance of our Covenant.

As for all contrary unsound *Opinions*, especially those *abominable Errours*, *damnab!e Heresies* ^c, and *Horrid Blasphemies* (to be lamented, if it were possible, with tears of blood) which in these wicked and licentious times, are broached and maintained amongst us here in *England*, under the notion of *New lights* and *New Truths*: In as much as we have just cause to judge ¹ many of them destructive to the very fundamentall Truths of Christianity, and the Power of Godlinesse; and ² all of them utterly repugnant to the Sacred Scriptures; ³ The causes of much grief of heart to all the friends of Truth and Piety at home; ⁴ The Scandall and Offence of all the Reformed Churches abroad; ⁵ The unparallel'd Reproach of this Church and Nation; ⁶ Totally inconsistent with our solemn Nationall *Covenants* with the most high God, and the Covenanted Reformation. And in a word ⁷ The very dregs and spawn of those old accursed Heresies, which have been already condemned, dead, buried, and rotten in their graves long agoe, and are now in these unhappy daies by evil men and seducers raked out and revived, to the poisoning and *subverting* ^f of many thousands of precious soules, who being *children in understanding*, are tossed to and fro, and carried about with every winde of Doctrine, by the sleight of men, and cunning craftinesse whereby they lie in wait to deceive ^g; Of whom the Apostle prophesied, saying, *The time will come when they will not endure sound Doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the Truth, and shall be turned unto fables*^h.

We

Pet. 2. 1.

A. A. 15. 24.

Eph. 4. 14.

Tim. 4. 3. 4.

We therefore as *the Ministers of Christ, and Stewards of the Mysteries of God*¹, in zeal to Gods Glory, Truth and Gospel, (farre dearer to us then our dearest lives,) do for present, and hope we shall to our dying day from our very hearts and souls utterly detest and abhor² all the errors, heresies, and blasphemies whatsoever, swarming amongst us in these times, howsoever minced, masked and palliated, and by whomsoever embraced and countenanced: most humbly and earnestly beseeching the *God of all grace*³ and truth, to keep us, our families, Congregations, and the whole Church of *England* from falling into these, or any such like sinfull Inares; & to deliver them from such entanglements, who are ensnared already, that at last *he may present us faultlesse before the presence of his glory with exceeding joy*⁴. But more particularly we abominate these infamous and pernicious Errors of late published among us, and hereafter recited in this ensuing Catalogue. *viz.*

¹ 1 Cor. 4. 1.² Gal. 1. 8, 9.³ 1 Pet. 5. 10.⁴ Jude vers. 24.

Errors against the Divine Authority of the Holy Scriptures.

*That, The Scripture, whether true Manuscript or no, whether Hebrew, Greek, or English, it is but Humane; so not able to discover a Divine God. Then where is your command to make that your rule of Discipline, that cannot reveal you God, nor give you power to walk with God*¹?

¹ Pilgrimage of Saints by Lawr. Clarkson. P. 4.

*That, It is no foundation of Christian Religion, to beleve that the English Scriptures, or that book, or rather volume of books called the Bible, translated out of the Originall Hebrew and Greek copies, into the English tongue, are the word of God*².

² Hagionastix. by T. Goodwin. Lond. 1646. Sect. 28. p. 37.

*That, Questionlesse no writing whatsoever, whether Translations or Originalls, are the foundation of Christian Religion*³.

³ The Divine Authority of the Scriptures. by I. G. Lond. 1648. p. 18.

Errours against the Nature and Essence of God.

That God hath a personall shape. Adam was made according to the likenesse of God in personall shape. It is said, God shewed unto *Moses* his back-parts, but his face should not be seen: therefore if he have back-parts and a face, he hath a shape, which when he pleaseth he can make visible, as then he did.

* Little Non
such. Lond
1646 p. 3, 4.

That, God is the name of a person, wherefore to take God otherwise then personally, is to take him otherwise then he is, and indeed to mistake him.

* 12. Argu-
ments, by *Iohn*
Bidle 1647 p. 8.

That, it's a wretched distinction, to distinguish betwixt Essence and person.

* 12 Argu-
ments, by *Iohn*
Bidle 1647 p.

That the Father Sonne and holy-Ghost, the whole God-head set it self bodily in Christ to suffer for the transgressing creature.

7.
* Divine light,
1646 pag 5.

That, God is the Authour not of those actions alone, in and with which sin is, but of the very Pravity, Ataxy, Anomie, Irregularity, and sinfulness it self which is in them. Yea God hath more hand in mens sinfulness, then they themselves.

* Comfort for
beleevers, &c.
p. 36, 37.

See the Decla-
ration of the
Assmblie of
Divines by
way of Detec-
station, &c.

Errours against the Trinity of persons in Unity of Essence.

*That, The Father is God essentially, the Son vicentially, the holy Spirit potentially. — But for the Son to be coequall to the Father, or the holy Spirit a distinct coequall person, I cannot finde, (saith the Authour. *)*

1645 p. 1.
* Mysteries
discovered. by
Paul Best.

1647. p. 4.

*That, that of three coequall persons, is but the Chappell of Rome, for the Church of Christ, and that which keepeth the rest of the world in the Popes pound forth of his fold, both the Jews that beleeve the old Testament, the Turk and the great Mogoll, &c. according to the dictate of common intelligence, not corrupt in this kinde by a contrary habit, who cannot be brought to beleeve in a Trinity, implying *Polysheisme*, or *Apotheisme*, i.e. many Gods, or a man-God.*

* Mysteries
discovered. by
Paul Best.
1647 p. 5.

That, The great whore is made Stigmaticall by her brand

(7)
in the forehead, *Rev. 17. 5.* by that which is in the very frontispice of all the Catholicks Confessions concerning the Trinity.

y Mysteries
discovered. by
Paul Best.
1647. p. 11.

Errours against the Deity of the Son of God.

That, Christ being of his Fathers most intimate Counsell, is a mighty God (not almighty God) above all appellative Gods, 1 Cor. 8. 3.

z Mysteries
discovered. by
Paul Best.

That, the better part of Christs person is man: there being but a graduall difference betwixt him, and Moses, and us.

1647. p. 6.
a Mysteries dis-
covered. by P.
Best. 1647 p. 4.

*That, To make Christ coequall to his Father, is to make another or a false Christ, or (to deal plainly with friends) an idoll Christ, or two Gods (as much as in us lyeth) the great indignity to his imparalleled Father, with the indignation of his most pious Son, in wounding the father through his sides; and that which we now and others hereafter shall suffer for, as, *Rev. 6. 16, 17.* For as it is high treason to equallize even the Kings son with the King himself: So it is high blasphemy to equallize the first born of every creature, *Col. 1. 15.* with the Creator himself, *Rom. 1. 25.* and that blasphemy of the beast with seven heads and ten horns, *Rev. 13. 1, 3, 5. &c.* and that mystery of iniquity written in the forehead of the great whore, *17. 5.* diametrically opposite to that of the fathers name written in the fore-heads of the 144000, *14. 1, 7, 7, 2. &c.**

b Mysteries dis-
covered. by
Paul Best.
1647 p. 14.

Errours against the Deity, and divine worship, of the Holy-Ghost.

That, The Holy-Ghost is onely a ministring Spirit; so that as there is one principall spirit among the evil Angels, known in the Scriptures by the name of Sathan, &c. even so there is one principall spirit among the good Angels, called by the name of the Advocate, or the Holy Spirit.

c 11. Argu-
ments by John
Biddle 1647.
p. 1, 2.

That, The Holy Ghost is no more omni-present then the Devil, The Holy Spirit is no otherwise omni-present in the hearts of the faithfull, then Sathan the unclean Spirit is in the hearts of the wicked.

d 11. Argu-
ments. by John
Biddle 1647.
p. 18 per tot.

That.

e 12. Arguments by Iohn
Bidle 1647.

p. 4

That, the Preaching of the worshipping of the holy Spirit as God ; is such a plant as God never let in his word e.

Errours against Gods eternall Decree of Election and Reprobation.

f Divine light.
1646 p. 22.

That, They labour to deny God, and Christ, and their own Salvation, under cunning pretences; wresting the whole Scriptures, falsifying and misconstructing the case of Election, and Predestination, who make as though none should ever be saved, but the elect and predestinated f.

g Divine light
1646 p. 22.

That, they who preach that none shall be saved, but the Elect, and Predestinate, are notable liars g.

h Fulnesse of
Gods love manifested, by L.
S. 1641 p. 1, 2.

That, If the love of God be limited to a few, it is farre from being infinite. He that doth good, or sheweth mercy to one in misery, and passeth by another in the like condition, in every respect ; the defect must be in his heart, or in his ability : Now we know that it is not for want of ability, if God shew not mercy to all ; and to ascribe it to his heart, his disposition, will or pleasure, is to blaspheme his excellent name and nature h.

i Fulnesse of
Gods love manifested by L. S.
1643 p. 2.

That, It is not sutable to God to pick and chuse amongst men, in shewing mercy ; for he may aswell cease to be, as to withhold mercy from any one in misery i.

k Divine light.
1646. p. 7.

That, the Reprobate condition of men and Angels, shall be regained. ---- We call them Reprobates onely for distinction sake k.

Errours about Originall Sin.

l Fulnes of
Gods love manifested by L.
S. 1643. p. 80
81.

That, No man shall ever perish in Hell for Adams sin, yea men have no more reason to blame themselves, for what Adam did before they were born, then an heir hath to blame himself, because his father spent his inheritance before he was born l.

m Fulnesse of
Gods love by
L. S. 1644. p.
56.

That, If we had been to suffer in Hell in Relation to Adam or the Law, then Christ also should have suffered in Hell for us, which he did not m.

Errours

Errours against Jesus Christ our Mediatour.

That, Hypostaticall union and communion of Properties, are but reall Contradictions, and the frog-like croaking of the Dragon, the Beast and false Prophet, *Rev. 16. 13.* by vertue of a Hocus Pocus, and a Babylonian mouth ⁿ.

ⁿ Myseries discovered, by Paul Best. 1647. P. 4.

That, From *Act. 1. 31.* It is clear, that Spirit, Life, Breath, or Soul are subject to the grave as well as body or flesh: For Christs soul as well as his flesh was in hell, that is, the Grave, or bonds of death; So that he wholly or throughly died for us ^o.

^o Mans Mortalitie. by R.O. 1643. p. 57.

That, Christ did not by his death purchase Life and Salvation, no not for the Elect, for it was not the end of God in the coming of Christ, to purchase Love and Life, but Christ himself was purchased by love, that he might make out love; and purchase us to love: For Christ came not to reconcile God to men, but men to God. For though Christ doth hold forth Love and Life, yet he did not purchase it, but was purchased by it ^p.

^p Paul Hobbsons Sermon intit. Christ the effect not the cause of the love of God. p. 4. 7.

That, Christ ascended upwards from the Earth into some part of the Celestiall bodies above; *Act. 1. 10.* Therefore without doubt, he must be in the most excellent, glorious, and heavenly part thereof, which is the Sun ^q.

^q Mans Mortalitie, by R.O. printed at Amsterdam by John Canne. 1643. P. 33, 34.

Errours touching universall, or generall Redemption.

That, Christ was given to undergo a shamefull death, voluntarily upon the Crosse, to satisfie for the sin of Adam, and for all the sins of all mankind ^r.

^r Prae. Catechisme. by H. Hammond, a. Ed. Lond. 1646.

That, It evidently appears that Christ intended the benefits of his death, viz. Remission of sins, and eternall Life, to those who by trusting in lying vanities forsake their own mercies, drawing back to perdition: as well as for those who beleeve to the saving of their souls ^s.

^s P. 45. / Fulnesse of Gods Love manifested, by L. S. 1643. p. 34. & p. 29, 33.

That, As the death of Christ was extended to all: so likewise the benefits thereof, were both by the Father and Son intended for all ^t.

^t Fulnesse of Gods love, by L. S. 1643. p. 35.

• Fulnesse of
Gods love. by
L S 1643. p. 17.
x Fulnesse of
Gods love. by
L S. 1643. p.
161.
y Divine
Light. 1646 p.
8.

That, If God command the Gospel to be preached to all, and Christ died only for some, then God commands a lye to be preached to the most part of men ^u.

That, Those that teach, that Christ died only for a few, take away the true Gospel, and ground of Faith; and introduce a false Gospel, which affords men no ground to beleieve ^x.

That, The Damned shall be saved, for Christ descended into Hell, to break their bands, preaching peace to them ^y.

That, The true Christian vocall Faith alwaies maintaineth the Covenant of generall Redemption, and that Christ laid down his life a ranfome for all, to take away in due time the sins of the whole world, in manifestation, that all shall see, feel and possesse the blessednesse of it to their everlasting Salvation and comfort. This Christian vocall Faith worketh to receive all things from Gods free love, and great *Jehovah* mercies: seeing and beleieving, that although there were but three persons believers in the earth with Christ, yet God will have his whole creation, although not any else did beleieve but these three, in and with Christ. --- These are the seed of blessednesse, maintaining the Christian Faith, That *Christ* laid down his life a ranfome for all, and that every immortall creature is made perfect by God himself in Christ, These are those beleivers in whom all nations shall be blessed through Christ. --- These believers are that seed of blessednesse unto all the Creation: with them, in them, and by them the whole Creation shall receive blessednesse through the mighty power of God in Christ ^z.

z Divine
Light. 1646. p.
13.

That, Heathens, Hypocrites, and Devils have for a time damned themselves; many thousands for a time have been imprisoned in the pit wherein there is no water; But by the Covenant of Generall Redemption, Our God will deliver the prisoners out of the pit wherein is no water; *Zech. 9. 11. 12.* which out of Question is the pit of Hell ^a.

a Divine
Light. 1646. p.
20.

b Divine
Light. 1646. in
Epist. To the
Reader.

c Divine
Light. 1646.
p. 21.

That, They are Devils incarnate, who are or shall be found to deny the Covenant of Generall Redemption ^b.

That, For a time Millions of Thousands were damned, yet not damned to perish for ever, for there is none can be damned totally, but only in their own account they are damned ^c.

Errors

(11)

Errours about Naturall mans free will, and Power to good supernaturall.

That, If God should deprive men of all ability and power to repent and to beleeve, and then should be still moving and perswading, still entreating and beseeching, urging and pressing them to believe with that patheticalnesse of affection wherein he expresseth himself in the Scriptures, even to those that perish, as well as to those that are saved, this would seem very hard, yea somewhat harder then injustice it self, but this is not so. If a King having caused a mans leggs to be cut off, suppose he hath done it in a way of justice, yet if he should urge presse and perswade such a man as this, whose leggs he hath cut off, to run a race with those that have their limbs and are swift of foot, and should promise him with many expressions of Love exceeding great rewards, if he would quit himself in the race like a man, and come as soon to the goal, as they that run with him, this would be a carriage favouring more of a bloody and unmanlike insolency over this poor wretch in his misery, then of any reall affection grace or respect towards him, or of any desire of his good : In like manner to conceive that God applieth himself with such moving and melting expressions of mercy, tenderneffe of bowels, love, grace, bounty, &c. towards his creature man (as Scripture from place to place emphatically asserts that he doth) yea towards very sinfull and unworthy men, promising unto them life and glory and the great things of the world to come if they will beleeve, repent, and turn to him ; and yet to suppose withall that these men to whom he maketh these rich and sweet applications of himself, are wholly destitute of all power to do what he requires of them in this case, to save them from destruction, and to confer the great things promised upon them. as *viz.* to beleeve and repent, is to represent the glorious God in his greatest expressions of mercy and grace and love unto the world, rather as laughing the world to scorn in that great misery wherein it is plunged, then as a God any waies truly desirous, or intending to relieve it ^d.

d The Divine
Authority of
the Scriptures,
Asserted by
John Goodwin.
Lond. 1648. p.
168, 169.

e Fulnesse of
Gods Love by
L.S. 1643 p. 61.
62. compare
also p. 64.

f Fulnesse of
Gods Love. by
L.S. 1643. p.
47.

g Fulnesse of
Gods Love. by
L.S. 1643. p.
48.

h Fulnesse of
Gods Love. by
L.S. 1643 p.
116. 117.

i Divine Au-
thoritie of the
Scriptures Af-
firmed by John
Goodwin p.
200.

k Fulnesse of
Gods Love. by
L.S. 1643. p.
75.

That, If Salvation were not to be had by Christ but through Faith, and condemnation came upon them through unbelief, and the condition of men were such that they could not beleeve, and God afforded them not power, then the eternall Ruine and damnation of the most part of men, was an inevitable effect of the death of Christ ^e.

That, If men in the state of nature, were unable to beleeve the Gospel when they heard it preacht by the Ministers of Christ, then would it be the Ministry of life and righteousness no more then the Law was ^f.

That, the Gospel is the Ministry of life, not in it self only, but in respect of mens power to beleeve it, when it is preached or declared unto them ^g.

That, If Christ had spoken the things of God, plainly (not in Parables) it was possible if not probable, that they had seen, understood, and been converted ^h.

That, If God should not make men capable of believing, I mean, indue men with such principles, abilities, or gifts of reason, judgement, memory, understanding, by the diligent improvement whereof, they might come to be convinced of a willingnesse or readinesse in him to receive them into grace and favour, upon their repentance and turning to him (upon which conviction, that repentance and turning unto God, which we speak of, alwaies follows) they which are condemned would have their mouths open against Gods proceedings with them thereunto, and furnished with an excuse ⁱ.

That, It were a needlesse thing, for Satan to blinde the eyes of naturall men, least the light of the glorious Gospel of Jesus Christ, should shine unto them, if they had not eyes to see and receive this glorious light of the Gospel, when it was declared unto them. Indeed men are not blinde for want of eyes, but for want of light: and when light or truth is discovered to them, they have faculties futable, fit and apt to receive it ^k.

That, If the Gospel were the power of God only to believers, and to unbelievers a dead letter, then unbelievers were as right in their thoughts (to whom it was foolishnesse) as beleevers to whom it was the wildome and power of God; yea it had.

had been foolishness in unbelievers to have esteemed it any other then foolishness in the point of their salvation, as a means unto which end it was propounded to them: for their condition was more desperate, considered with these means then before, it being unable to bring them to faith, and so to life, and yet bringing condemnation on them for their unbelief¹.

1 Fulness of
Gods Love. by
L. S. 1643 p. 43.
44.

That, Men, though wicked and sinfull, yet would not be obnoxious to the judgement of God, [i.e. sinfull and wicked enough for him to destroy] if they could plead any tolerable excuse for their sins, or why they should not be destroyed. Now of all, and all manner of excuses in the world, that ever were alleadged, or can be alleadged by any man, for not doing what he was commanded to do, there is none more plausible, none more reasonable, or fair then this; to say that he was not able to doe it, neither mediately nor immediately, or that it was a thing impossible for him to doe; yea to be able to say this with truth, and out of knowledge, it is not properly to make an excuse (as we commonly take the word) but it is to speak that, which according to the strictest rules of reason and equity, ought to exempt a man from all censure and punishment, though he doth not that which was commanded him^m. *And a little after he adds*; As to the objection wherewith this opinion perhaps is burthened in the thoughts of many, as viz. that it is an Arminian doctrine, and maintains free will with the like; We shall answer no more for the present but this, that if it be a doctrine asserted by *Paul* and *Peter* (as most assuredly it is) it ought to suffer no disparagement for being found among the Tenets of Arminiusⁿ.

m Divine Authority of the
Scriptures. As-
serted by *John*
Goodwin Lond.
1648. p. 201.

n *Ibid*. p. 202.

That, It is a vain thing (and far from God) to exercise forbearance, and long-suffering in expectation of impossibilities, to wait when the Creature will do that which is impossible for him to perform: and then the forbearance of God could not (in any sence) be said to lead wicked men to repentance, but to destruction and ruine: For if God forbear never so long, they cannot repent, and the wrath of God comes on them for despising his patience and forbearance; and so the forbearance of God (instead of being rich in goodness) is rendered by

Fulnesse of
Gods Love by
L.S. 1643.P.
45.

this Doctrine, rich in wrath, in fire and brimstone, and such goodnesse might well be despised.

That, Naturall men may do such things as whereunto God hath by way of promise annexed grace and acceptation. A most dangerous errour, and of as sad a consequence, as that which was charged upon *Paul*, when his adversaries accused him for teaching, that *they were no Gods which were made with hands*, Act. 19. 26. For (doubtlesse) men are naturall men, before they are spirituall and supernaturall; and spirituall or supernaturall they cannot be made, but by beleeving, and unto beleeving we all confesse that God hath promised grace and acceptation. Therefore unlesse it be possible that naturall men may beleeve; it is impossible that ever they should become spirituall, and if it be possible that they may beleeve, then may they do such things, whereunto God hath by way of promise annexed grace and acceptation.

p The Divine
Authority of
the Scriptures
asserted by
John Goodwin,
Lond. 1648 p.
26.

Errours against the true Nature and ground of Faith; and Justification.

q Fulnesse of
Gods Love by
L.S. 1643.P.39
& 43.

That, Men say that faith is supernaturall, but how can it be above nature to believe that which we see sufficient ground to believe? and to believe any thing of which we have no plain ground or reason, is so far from being above nature, that it is below it, and proper to fools, and not to reasonable men.

r The Divine
Authoritie of
the Scriptures
asserted, by
I Goodwin.
Lond 1648.
p.183.

That, Those that are without (I mean without the Gospel written, or preacht, upon such terms as it is preacht amongst us daily) they also have sufficient means (if not large and plentiful) for believing.

Yea the same Authour saith, That they who have only the heavens, the Sun, Moon and Starrs, and the goodnesse of God in the government of the world, to preach the Gospel unto them, they also have reason sufficient (if not in abundance) to think the same thought, and judge the same judgement with the other (i.e. *that have the letter of the Gospel*) in the point in hand (i.e. *in believing the Gospel*) for having the Gospel (I mean the substance and effect

of

of it, the willingnesse and readinesse of God, to be reconciled unto the world) preached unto them by the Apostles afore-said, the Sun, Moon, Starres, the patience, goodnesse and bountifullnesse of God in the government of the world, they cannot reasonably think, but that it is of great weight and moment unto them, to believe that which is so taught them by such a glorious Ministry sent from God^r. *ibid* p. 182.

That, It is clear from the Scriptures, that all the world, even those that are most straitned and scanted in this kinde, those that have not the letter of the Gospel, have yet sufficient means of believing granted unto them, of believing I mean 1. that God is. 2. that he is the rewarder of those that diligently seek him: which is all the faith or belief that the Apostle makes simply and absolutely necessary to bring a man unto God, *i.e.* into grace or favour with him. --- Heathen men and those that want the History of the Gospel, have yet a sufficiency of means whereby to believe, and so to prevent the wrath and indignation which is to come^r. *ibid* p. 186.

That, Neither *Paul* nor *James* exclude or separate faithfull actions, or acts of Faith, from Faith, or the condition of Justification, but absolutely requiring them as the only things by which the man is justifiedⁿ. *u* A Practicall Carbeckisme by H. Hammond. Edit. Lond 1646. p. 28. & p. 36.

Errours touching the state of those which are in Christ, in reference to the Morall Law, to Sin, and to the Perfection of their Holines and good-works in this life.

That, The Morall Law is of no use at all to a believer; no Rule for him to walk by, nor to examine his life by. And that Christians are free from the Mandatory power of it. *Delivered by M. Randall and M. John Simson; witnesse M. Gataker*^x. *x* Gods eye on his Israel. By Th Gataker, B. D. 1645. Lond. Epist. 101be Reader. p. 17, 18. *y* *ibid* p. 18.

Whence (it may well be) proceeded those exclamations of one of them in the Pulpit, Away with the Law, Away with the Law: And that horrid speech of his, The Law cuts off a mans legs, and then bids him walk^r.

That,

2 Honiecomb
of free justif.
By John Eaton.
Lond. 1643 p.
419

a Comfort for
believers, &c.
p. 49. See the
Declaration of
the Assemblie
by way of de-
testation, p. 5.

b Honiecomb
of free justifi-
cation, by Jo. Eaton.
Lond. 1642. c. 3.
p. 25.

c M. Gataker,
Gods eye, epist.
d M. Gataker.
Gods eye, &c.
epist. p. 18.

e D. Crisp's 5th
Serm intit. Our
sins are already
laid on Christ,
p. 274, 275.

f D. Crisp in the
same Sermon,
p. 272.

g Gadseie on
his Israel. By
T. Gataker. Lond.
1645. in Epist.
to the Reader,
p. 18.

h Gods eye,
&c. ibid. p. 18.

*That, The Law and Christ are two contrary things, where-
of the one cannot abide the other ².*

*That, By Sins Beleevers are as much nurtured and fitted for
heaven, as by any thing else: And God fits beleevers for ser-
vice in this world, by leading them into sins ².*

*That, He that believeth that Christ hath taken away his sin,
is as clean without sin, as Christ himself ^b.*

*That, It is as possible for Christ himself to sin, as for a childe
of God to sin. By M. Randall at Martins Organs; witnesse
M. Gataker ^c.*

*That, A childe of God need not, nay ought not to ask par-
don for sin, and that it is no lesse then blasphemy for him so to
do. By M. Randall in private, and maintained in publike by him,
Witnesse M. Gataker ^d.*

*That, Every elect vessel of God from the first instant of his
being, is as pure in the eyes of God, I say, from the charge of
sin, as he shall be in glory: No more sin shall be reckoned to
him now, then he shall have in heaven ^e.*

*That, The Lord hath not one sin to charge upon any elect
person from the first moment of Conception, till the last minute
of his life, there is not so much as originall sin to be laid on him.
--- Let me speak freely to you and in so doing tell you, That the
Lord hath no more to lay to the charge of an elect person, yet
in the height of iniquity, and in the excesse of riot, and com-
mitting all the abominations that can be committed, I say, e-
ven then, when an elect person runs such a course, the Lord
hath no more to lay to that persons charge, then God hath to
lay to the charge of a beleever; nay, God hath no more to lay
to the charge of such a person, then he hath to lay to the charge
of a Saint triumphant in glory ^f.*

*That, If a man by the Spirit know himself to be in the state
of grace, though he be drunk, or commit murder, God sees
no sin in him. Answered by M. Simson; Witnesse M. Ga-
taker ^g.*

*That, God doth not chastise any of his children for sin: nor
is it for the sin of Gods people that the Land is punished, An-
swered by M. Simson; Witnesse M. Gataker ^h.*

*That, The fulnesse of the Godhead, the same fulnesse of the
Godhead*

Godhead which is in Christ, dwells bodily in the Saints, in the same measure. *Asserted by M. Erbury at Oxford, Dec. 11. 1646.*

That, As well our works as persons, are perfectly holy and good^k.

That, A Saint in this life, without any addition hereafter, is perfectly just, perfectly holy, compleatly glorious in this life, and is not capable of any addition after death in the least degree, but only of manifestation^e,

Errours against the Ordinances of Christ in generall.

That, The fulnesse of time is not yet come for Ordinances^m.

That, There is no Church, nor Ordinance yet; That if they did not end with the Primitive and Apostolick times, yet are they to begin as in the Apostolick times with gifts and miracles. *The Seekers opinionⁿ.*

That, Heretofore we have seen much of God in our outward formall fellowships one with another in fleshly Ordinances; as baptism of water, and breaking of bread; but now happily Christ is crucified in all these things to us; and we finde nothing but dead flesh there, nothing that can administer any spirituall comfort in any of these things; see nothing but form and bare flesh, bare water, bare bread and wine; insomuch that we now confesse, that our highest attainments of the knowledge of Christ, hath been but a knowledge after the flesh; now here lies Christ crucified to all these things, and the soul dead to its wonted discoveries^o.

Errours against the Lords Day Sabbath.

That, The true Christian Sabbath was the Father.--So as the spirituall Christian in the true discovery of Gods fulnesse, lives in an eternall, every-day Sabbath, while some live in little more then the bare sign, or one day in the week^p.

i Account to the Parliam^{ent} by the Ministers sent to Oxford. Lond. 1647.

p 30.
k Assertion of grace by Rob. Town, p 85.

l The Saints perfect in this life or never, by N. Coulin, an officer in the Armie, London 1647. p. 1, 2.
m Smoak in the Temple, p. 18.
n Smoak in the Temple, &c. by Jo. Saltmarsh p. 19.

o Antichrist in man. By Joseph Salmon a member of the Army, Lond. 1647 p. 31, 32.

p Sparkles of glorie, by John Saltmarsh, Lond. 1647. 266, 267.

Errours against the Sacrament of Baptisme.

Examen of
M. Stepb. Mar.
Shals Sermon.
By Io. Tomber
B.D. Lond
1645. in Title
page.

Sparkles of
glorie, by Iohn
Saltmarsh, Lon.
1647. p. 25, 30.
Webbs Pam-
phlet against
M. Edwards, p.
6.

Bacons Cate-
chisme, London
1646. p. 194,
195.

Smoak, &c.
by Iohn Salt-
marsh, London,
p. 17.

Vanitie of
childish bap-
tisme, par. 2.
p. 30.

M Cottons
letter exami-
ned, and answer-
ed by Roger
Williams, 1644.

p. 4. 5.
Simplicities
defence by S.
Gorton, London,
1646. p. 22.
a Praef, Ca-
techisme, by
H. Hammond.
2. Ed. Lond.
1646. p. 120.

That, 1. Infant-baptisme is not so ancient as is pretended, but as now taught, is a late innovation, 2. Antipadobaptisme, hath no ill influence on Church or Common-wealth. 3. Infant-baptisme cannot be deduced from holy Scripture. 4. Infant-baptisme is a corruption of the Ordinance of baptisme.

That, The Baptisme of water was a legall washing, and therefore reckoned among things that are legall, Heb. 9. 10.

That, Johns Baptisme, which was by water, did end at the coming of Christ.

That, There must be a second institution of Baptisme with water, or else it is not of that weight, as many of our friends take it to be. Which institution (*saieth the same Authour*) I read not of in any part of the N. Testament.

That, Baptisme being but a shadow of Christ in the N. T. it is to go out, as the substance comes in; if not in use, yet in our esteem.

That, None ought to give Baptisme now, because they cannot give the holy Ghost with it.

That, It is most certain, that the Baptisme of infants is the greatest delusion, and a thing of as dangerous a consequence, as ever the man of sin brought into the world.

Errours against lawfull Oaths.

That, It is not lawfull to call a wicked person to swear, to pray; as being actions of Gods Worship. By Roger Williams.

That, If it be Adultery to look to lust, it is also forswearing of a mans self to swear at all: if one be Adultery, the other is Perjury: So that in preaching the Toleration, nay the duty of an Oath: you preach the Toleration, yea the duty of Adultery it self.

That, [Thou shalt not take the Name of the Lord thy God in vain] is undoubtedly no more, then [Thou shalt not forswear thy self].

Errours

Errors touching Marriage and Divorce.

That That Marriage is most just, which is made without any ambitious or covetous end: and if this liking and mutuall correspondency happen betwixt the nearest of kindred, then it is also the most naturall, the most lawfull, and according to the Primitive purity and practice ^b.

^b Little Non-such, *Lon.* 1646. p. 130

That, The very next of kin may joyn in marriage both by custome and command: for example, We finde that *Sarah* was *Abrahams* sister, whom he took to wife: a better president we cannot have, for he was the father of the faithfull ^c. --- So naturally confident were the servants of God in propagating by the next of kin, that *Loes* daughters did not doubt to raise up seed to their father. --- *Lot* might justly be blamed for drinking so liberally. --- Yet we finde no reproof upon the daughters, because what they did, was only for propagation according to the institution, and not to satiate appetite ^d.

^c Little Non-such, *Lon.* 1646. p. 5.

^d p. 6.

That, The prohibition of degrees in *Leviticus*, is to be understood only of fornication, and not of Marriage ^e.

^e p. 7.

That, Indisposition, unsoundness or contrariety of mind (betwixt man and wife) arising from a cause in nature unchangeable, hindring and ever likely to hinder the main benefits of conjugall society, which are solace and peace; are a great reason of Divorce, &c. ^f.

^f Doctrine and Discipline of divorce. by *J. M.* *Lon.* 1644. p. 6 Peruse the whole Book.

Errours against the future state of mens Soules after this life; Denying the immortality of the Soul, and the actual being of Heaven or Hell till the day of Judgement; and of the torments of Devils till then, &c.

That, Whole man (as a rationall creature,) is a compound wholly Mortall; contrary to that common distinction of soul and body: And that the present going of the soul into Heaven or hell, is a meer fiction ^g.

^g *Mans Mortality*. by *R. O.* printed at *Amssterdam* by *J. Canne*. 1643. Title page.

It is also called, The Hell-hatch'd doctrine of the immortall soul; in verses in commendation of the Book by N.C.

That, Purgatory, limbus patrum, infantum, Prayers unto dead Saints, to the Virgin Mary, and a world of such like fancies are grounded upon the invention of the soul: And that it fighteth against the Attributes of God, and undermineth Christ, undervalueth and lesseneth the purchase of his sufferings, and denieth the Resurrection. And the most grand and blasphemous Heresies that are in the world, the mystery of iniquity, and Kingdom of Antichrist depend upon it^h.

That, None ever entred into heaven since the Creation:

I may, and not without ground, (saith the same Author) Positively affirm, That the place of glory for the dead Saints, is not yet, and shall not actually be, till the dissolution of those heavens, and this earth^k.

That, By the third Heavens and Paradise, in 2 Cor. 12. 2, 4. nothing else is meant, but such a rapture, as Daniel, Paul, John, &c. were in, when the Lord appeared to them in visions^l.

*That, It is cleer in Scripture that there is no resurrection of the naturall body; but that resurrection spoken of, is the Resurrection of the body mysticall, which is to be understood in two particulars. 1. A resurrection in this life out of a spirituall desertion. — 2. There is another Resurrection of the mysticall body, in respect of the Saints departed, concerning which Christs speaks to *Martha*. — And so this Resurrection spoken of in Scripture, is to be understood in a spirituall sense^m.*

That, In the day of judgement. — Christ shall appear, and all his Saints with him, which make but one incomprehensible God, one body, which is Christ: so this incomprehensible God, this Christ, the manifestation of the Father, shall appear in those living Saints, who shall live successively, and so this glorious manifestation shall come in more and more, untill this incomprehensible God be comprehended in the Saints. And when it is thus, the body shall be cloathed upon, and mortality shall be swallowed up of light, and these very bodies of flesh shall be annihilated, and brought to nothingⁿ.

That,

h Mans Mortality. Amsterd. 1643. p. 56.

i Mans Mortality. 1643. p. 8.

k pag. 29.

l pag. 32.

m Scripture Prophecies opened by E. Avery. Lond. 1647. p. 43, 44.

n Scripture Prophecies opened by E. Avery. Lond. 1647. p. 45. See also, p. 37.

That, The naturall body is onely a vail; and when this vail, which is the flesh, is put off, then man may be said to dye, and then this vail, which is the body, returns to the earth, and the spirit returns to God that gave it. Now this shews that the reasonable soul, which is in all mankinde, is God himself, who is in a wicked man, as well as in the Saints.

o Scripture
Prophecies o-
pened. by E.
Avery Lond.
1647. p. 38.

That, No man is yet in hell, neither shall any be there untill the judgement, for God doth not hang first, and judge after. *Not unlike unto this another saith:* *That,* Hell is to come, els execution must go before judgement, which in a Commonwealth would be ridiculous injustice, as first to hang men, and then to judge them.

p Fulnesse of
Gods love. by
L. S. 1643 p. 29.

That, Hell is a non-entity, and there can be no casting into hell, before hell be, which though it be ordained of old, *Isa.* 30. 33. It is but *in posse*, not *in esse*, till the Resurrection. — [The place of the damned] is that which we mean by Hell.

q Mans Morta-
lity by R.O.
Amsterdam,
1643 p. 25.

That, All other creatures as well as man, shall be raised and delivered from death at the Resurrection. — *That,* The death of the beasts is a part of the curse, that is to be taken away by Christ.

r Mans Morta-
lity by R.O.
1643. p. 24.

That, It is clear in Scripture, the wicked are not to be tormented till the day of judgement: for a spirit is not capable of torment, but when it is in the body, and so the spirit of the devil, that is in a wicked man, shall remain unto all eternity.

s Mans Morta-
lity, by R.O.
1643. p. 50. 51.

— All the infernall spirits which have acted in the spirits of the children of disobedience, from the beginning of the world, shall be comprehended in one body, which is a spirituall body, the spirit of the devils: and so all these infernall spirits being comprehended in one, shall be manifested in the flesh of the wicked, when God shall say, goe ye cursed, &c. And so it is clear from Scripture that all the infernall spirits shall be tormented in the bodies of the wicked who shall live untill the day of judgement.

t Scripture
Prophecies o-
pened. by E.
Avery Lond.
1647. p. 43.

The Errour of Toleration, Patronizing and promoting all other Errours, Heresies, and Blasphemies whatsoever, under the grossely abused notion of Liberty of Conscience.

u Compassionate Samari-
tan p. 5.

x Mysteries dis-
covered by P.
Best. 1647.
p. 14.

That, Little can be done, unlesse Liberty of Conscience, be allowed for every man, and sort of men, to worship God in that way, and perform Christs Ordinances in that manner, as shall appear to them most agreeable to Gods word, and no man punished or discomtenanced by Authority for the same *.

That, No detriment could redound either to Church or Common-wealth, by the Toleration of Religions, not Antipoliticall, but rather benefit, as we see by example in *Holland*, and *Poland* *.

That, (If security may be taken by the wisdom of the State for civil subjection) Why may not even the Papists themselves, and their consciences be permitted in the world? for otherwise, if *Englands* Government, were the Government of the whole world, not only they, but a world of Idolaters of all sorts, yea the whole world must be driven out of the world. --- And we desire it may be deeply pondered, what should be the kindling of the jealousy of God, to poure forth the blood of so many thousands of Protestants, by the bloody hands of the Papists (since most just he is and righteous in all his judgments) whether or no the Laws enacted, and violence offered, even to the consciences of the Papists themselves, have not kindled these devouring flames y?

y Queries pro-
posed to the
five *Holland*
Ministers, &c.
Lond. 1644. p. 8.
z Bloody Ten.
1644. (pre-
sumptuously de-
dicated to both
Houses of Par-
liament,) Posi-
tions before
the Epistle, § 6.

That, It is the will and command of God, that (since the coming of his Son the Lord Jesus,) a Permission of the most Paganish, Jewish, Turkish, or Antichristian Consciences and Worships, be granted to all men in all Nations and Countries *.

That, An inforced uniformity of Religion throughout a Nation or civil State, confounds the civil and religious, denies the principles of Christianity and civility, and that Jesus Christ is come in the flesh *.

* Bloody Te-
nent, *ibid.* § 10.

These are some of those many horrid and prodigious opinions which doe in these unhappy daies swarm amongst us: which (not without much grief and horreur of spirit) we here recite, that by this small taste of their wormewood and gall, all the world may the better judge of the ^a deadly bitterneſſe of the reſt; and the more freely juſtifie the fervour of our indignation againſt them all. All which, As they are a clear indication to us, of Gods heavy judgement upon this Nation, whileſt God hath ſent upon ſo many, throughout the land, a ſpirit of inſatiation, and ſtrong deluſion, that they ſhould beleewe a lie, becauſe they received not the love of the truth, that they might be ſaved^b: ſo they are (without timely repentance) evident forerunners of ſwift deſtruction, impending thoſe ſeducers and falſe teachers, which have privily brought in ſuch damnable Heresies^c. And who ever have been the instruments (like raging waves of the Sea, thus foaming out their own ſhame^d) yet doubtleſſe that old ſerpent called the devil and Satan^e hath been the grand agent in propagating theſe ſtupendious Errours, with all his power and policie (eſpecially in this time of Reformation,) that the way of truth may be evil ſpoken of^f, the endeavoured Reformation blotted and blaſted, and his own kingdom advanced. All which Errours, Heresies, and blaſphemies, with all others amongst us, we are confident we may, without the leaſt breach of charity^g, to any the Authors, ſautours, or abettours of them, utterly loath, execrate and abhorre. Hoping that as God hath ſtirred up the Lords and Commons in Parliament, to publiſh their Ordinance, Concerning the growth and ſpreading of Errours, Heresies and blaſphemies; ſetting apart a day

a Rev. 8. 10. 11

b 2 Theſ. 2. 10
11, 12.

c 2 Pet. 2. 11

d Jude. 15.

e Rev. 12. 9. &
2. 24.

f 2 Pet. 2. 2.

g Maledicta ſit
charitas, que
ſervatur cum
jaſtura doctri-
ne fidei cui om-
nia cedere de-
bent, charitas
Apoſtolus, An-
gelus e celo,
Lutb. in Epiſt.
ad Galat.

of

of publike humiliation to seek Gods assistance for the suppressing and preventing the sameⁿ: So in his rich mercy to England, he will at length finde out some effectuall means, by Authority of Parliament, for the utter abolition and extirpation of them all out of this distressed Church.

III.

Furthermore we are abundantly convinced, that, for Preservation and defence of the *Faith*ⁱ, against all undermining Errours, and of true Piety and Religion against all corruptions and Scandalls of conversation, a well ordered Church Government, is most necessary and effectuall. And are well assured that *Jesus Christ*, whom God hath given to be head over all things to the Church^k, hath the Government upon his shoulder^l, having all judgement and all Authority in Heaven and Earth, committed to him^m: And that he hath sufficiently revealed in his word how he will have his Church governed now under the *New Testament*ⁿ: And that the Presbyteriall Government (truely so called,) by *Presbyteries*, and *Synods*, in a due line of subordination of the lesser to the greater, (with prosperous successe exercised in the best reformed Churches,) is that Government which is most agreeable to the minde of *Jesus Christ*, revealed in Scripture. Concerning which the Reverend Assembly of Divines, have long since drawn up, and presented to both Honourable Houses of Parliament, their *Humble advice*: which we conceive so agreeable to the Holy Scriptures, that we can readily submit thereunto ourselves, and shall think the Church of England, not a little blessed of God, when by the countenance of
supream

Ordin. of 4.
b. 164⁶.

Jude, 3.

Eph. 1. 22.
Isa. 54. 9.

Ioh. 5. 28.
Mat. 28. 18.

1 Tim. 3. 16,
17. with 1 Cor
12. 28. Mat. 2. 18.
15. to 22.

supream Authority, The *Presbyteriall Government and Discipline*, shall be sincerely embraced, and duely exercised in all the parts of this Kingdome. And such hath been our desire after the establishment of comely Order in this Church, that we have been willing to act and exercise (some necessary *Cautions and Considerations*°, being first premised and published by us, for the clearing of our proceedings therein both to our own and others Consciences,) those parts of this Government, which both Houses of Parliament have been pleased to own and establish: being encouraged by these earnest and first-fruits to wait for a more compleat entertainment and establishment of the whole, when the Lord shall please further to smile upon us. And then we (with our Brethren) are confident this Government *will make the Church of Christ amongst us, terrible as an army with banners, and like a strong and fenced City, against which the adversaries shall despaire to prevail, but by making a breach in this wall; for when they have gained ground or gotten advantage, either the wall hath not been built, or being built hath been broken down, or not vigilantly maintained by the watchmen*^p. Wherefore we sadly lament *Englands* generall backwardnesse to embrace, yea forwardnesse to oppose this Government, and therein her own mercy, whilst so many of all sorts *set themselves against the Lord and against his Christ*, saying, *Let us break their bands asunder, and cast away their cords from us*^q, we will not have this man to reign over us^r. Yet herein we stay and comfort our selves, that the *Kingdome is the Lords*^s; at last Jesus Christ will prevail and become *Lord of Lords and King of Kings*^t; as for all his enemies he will bow them with his Scepter, or else

E

break

o See certain Considerations and Cautions agreed upon by the Ministers of London and Westminster, and within the lines of Communication, June 19 1646. according to which they resolve to put the Presbyteriall government into execution upon the Ordinances of Parliament heretofore published.
p Reformat. of Church-government in Scotland p 3.

q Psal. 2. 3.
r Luk. 19. 14.
27.

s Psal. 11. 18.
Mat. 6 13.
t Rev. 19. 16.
& 11. 15.

break them with a rod of iron, and dash them in peeces like a potters vessel *. And who knows but Christ may permit us to be unwall'd by want of this Government for a while, to convince us by the mischiefs and miseries of an ungoverned Church, of our own folly and the necessity of his Government, and to demonstrate to all the world at last how precious and prevalent his Government is, in healing and recovering this dying Church thereby out of her innumerable, inveterate, and desperate maladies? As it hath been experimentally found successfull in preserving the *Church of Scotland* from Errours Schismes and Heresies from their first Reformation hitherto.

* Psal. 2. 9.
Luk. 19. 17.

* Ordinance of
Feb. 5. 1643.
* *Die Veneris.*
23. Januarii.

1644. Ordered by the Commons Assembled in Parliament, That the Solemn League and Covenant be on every day, of Fast, and Publique Humiliation, publickly read in every Church and Congregation, within the Kingdome, and that every Congregation be enjoined to have one of the said Covenants fairly printed in a fair letter, in a Table fitted to hang up in some publike place of the Church to be read,

III.

In order unto Reformation, and defence of Religion within these three Kingdoms, we shall never forget, how solemnly and chearfully the sacred League and Covenant was sworn, *with hands lifted up to the most high God*; wherein the three Kingdoms stand engaged joyntly and severally, *sincerely, really and constantly to endeavour the Reformation of Religion, in the Kingdomes of England and Ireland, in Doctrine, Worship, Discipline and Government, according to the Word of God, and the example of the best Reformed Churches.* On which Covenant the Parliament hath been pleased to lay so great a stresse, as that they have not only enjoined it to be taken by all *men above eighteen years of age thorowout the Kingdome of England, and Dominion of Wales* *: But the *Commons* have also required it to be published on every monthly Fast-day, for the better remembrance and observation of it. We trust that they who have entered into it, did really

really and sincerely intend to performe it.

For our own parts, we were, and are abundantly satisfied. ¹ That *Covenant-making* with God, orderly undertaken by the previous conduct of those that are in Authority, in Church or Common-wealth, is a Sacrifice acceptable to God, and the usuall and successfull course which God's people have taken, both in former and later ages for the better facilitating and carrying on a thorow Reformation in matters of Religion, against all impediments and oppositions ². ³ That *Covenant-keeping* with God, is a duty of high importance, sincerely to be performed ². ³ That *Covenant-breaking* ^a with God or man, is a most hainous and dangerous offence, condemned, threatned, and severely plagued by God ^b. And ⁴ That our Solemne League and Covenant, of *September 27. 1643.* is not only warrantable for the matter of it, and manner of entering into it, but also of such excellency and importance (if the Contents of it, and parties to it, viz. the three Kingdoms of *England, Scotland and Ireland*, be well considered) that it will be very hard in all points to parallel it ^c. And therefore as we did sincerely swear this Covenant with God, with *all our heart, and with all our soul, much rejoicing at the Oath,* with a true intention to perform it ^d,

¹ As in the daies of *Ioshua*, *Josh. 24. 25, 26, 27. A/s,* *2 Chro. 15, 18, &c. of Iebojada, 2 Chro. 23. 16, &c. of Hezekiah* it was intended. Of *Iosiah*, *2 King. 23. 3, &c. with 2 Chro 34 31, 32. of Nebemiah, Neh. 9. 18. & ch. 10. throughout.*

² *Psal. 50. 5. with 14. Eccl. 3. 4, 5, 6.*

^a A Truce-breaker is reckoned up among the vilest of Christians, *2 Tim. 7. 2.* So a Covenant-breaker is listed among the worst of Heathens. *M Nyes Exhort, at the taking of the Covenant. Septemb. 25. 1643. p. 4.*

^b *Rom. 1. 32. 2 Tim. 3. 3. Jer 36. 18. 10. 24. Ezek. 17. 12. to 22. 2 Sam. 21. 1, 2, &c. compared with Josh. 9. 15*

^c Such an Oath as for matter, persons and other circumstances, the like hath not been in any age or Oath we read of in sacred or humane Histories, yet sufficiently warranted in both. The parties engaging in this League are three Kingdoms, famous for the knowledge and acknowledgement of Christ above all the Kingdoms in the world. *M. Nyes Exhort at taking of the Covenant. Sep. 27. 1643. p. 28. 1.*

Again, This Oath is such, and in the Matter and Consequence of it of such concernment, as I can truly say, it is worthy of us, yea of all these Kingdoms, yea of all the Kingdoms of the world; for it is swearing fealty and allegiance unto Christ the King of Kings; and a giving up of all these Kingdoms, which are his inheritance, to be subjoined more to his throne, and ruled more by his Scepter, upon whose shoulders the government is laid. --- *Ibid* p. 2.

d And as for you Reverend brethren, that are Ministers of the Gospel, there is yet another obligation will lye upon you; let us look to our selves, and make provision to walk answerable to this our Covenant for the Gospel's sake; It will reflect a great aspersion upon the truth of the Gospel, if we should be false or inconstant in any word or purpose, though in a matter of lesse consequence, as you can easily collect from that Apology of Paul, 2 Cor 1:17, 18. how much more in such a case as this is, if we should be found to purpose, nay more, to vow, and Covenant, and to swear, and all this according to the flesh, and with us there should be, notwithstanding all these obligations, yea yea, and nay, nay, *Ibid* p. 5.

and not for promoting any politick designe: So we doe beleeeve and professe to the world, that we still stand as firmly engaged to the reall performance of it with our utmost endeavours, as at the first taking of it; and that it is not in the power of any person or persons on earth to dispence with it, or absolve from it; Neither is this, nor any other Oath*, otherwise to be interpreted, then according to the common, plain, and true Grammaticall sense of it. Yet we cannot but observe to the great grief of our hearts, That this *Solemn Covenant of our God*, hath been, and is daily neglected, sleighted, vilified, reproached and opposed, even by too many that have entred into it; and that endeavours have been used wholly to enervate it, and render it uselesse; and that it hath been manifestly violated, to the dishonour of God, the prejudice of a reall Reformation, the saddning of the hearts of Gods people, and pulling down his dreadfull judgements and vengeance upon us, and upon the whole Kingdome.

V.

But as if all the Errours, Heresies, Sects, Schismes, Divisions,

* Synops. Purior. Theolog. Diff xx. § 21. Andr. Riveti Comment. in Psal. 24. & Explic. Decal. p. 76. b. Lugdun. 1637. G. A. mel. De Conscientia l. 4. c. 22. Quest. 6. C. Bras. Brockmand 18. Art. de Lege. c. 8. Quest. 4. De Jurament. promissor obligatione, A Rob. Sanderlono, in Academ. Oxon Profess. Reg. Prelect 2. Sect. 3, 4, &c.

Divisions, Loosnesse, Prophanenesse, and breach of Covenant amongst us were small matters; what secret and subtil endeavours, projects, methods and practises are there amongst us, (in stead of a much desired union betwixt such as doe dissent, that they may walk together in *one way*, and of a reall Reformation long expected and Covenanted for,) to bring in an universall, boundlesse, lawlesse, abominable and intolerable *Toleration*, to the filling up of the measure of our iniquities, and the pulling down of Gods fierce indignation upon this Nation? When under the late *Prelaticall Government*, (which yoke farre too heavy for us to bear, the Lord hath wonderfully broken, and by our *Solemn Covenant*, and Covenanted endeavours, removed it from our shoulder, of which great mercy we desire still to retain a most gratefull remembrance,) when (we say) under the Prelacy, *Arminianisme*, *Popery*, *Superstition*, *Prophanenesse*, and divers sinfull *Innovations* in Doctrine and Worship did secretly slide in amongst us, and were so farre connived at and counteranced by some in Authority, as to become the high-way to preferment; How deeply were the hearts of the godly wounded; God being thereby dishonoured, Godlines supplanted and persecuted, and Nationall judgements feared! In midst of which fears and troubles this was some stay, that these were not so much Nationall sins, (the publike laws and supream judicatories of the Nation not patronizing them,) as the exorbitancies and illegall miscarriages of some particular persons. For healing of these evils, how intently was a well constituted *Parliament* longed after and desired! And when this present *Parliament* was unexpectedly called, all

good men promised to themselves a speedy and thorow Reformation of Religion, having from this Parliament many encouraging foundations of hope, not only by their Protestations, Declarations, Remonstrances, and their Solemn Covenant: but also by some hopefull beginnings of Reformation. By all which, not only our hearts, but the hearts of the faithfull generally throughout this Kingdome were even lifted up to heaven with joy and expectation of the happy and glorious daies of *Reformation*, which this weather-beaten Church was now like to see.

But when we look upon the present rue full deplorable and deformed face of the affairs of *Religion* as they stand at this day, our spirits are amazed; our hearts are overwhelmed; Our words are swallowed up! How shall we speak? how shall we hold our peace? And yet where shall we pour out our complaint? While the people of the Land generally prepare *not their hearts for the God of their fathers*^f; while others politiquely say, *The time is not come, The time that the Lords House should be built*^g; and while a third sort (*Tobiah and Sanballat-like*^h) oppose, affront and discourage this spirituall Fabrick, Reformation is delaied, and the *House of the Lord lies waste*. While we have slept, the *envious man* hath bestirred himself to sow his tares. Instead of an establishment of Faith and Truth, we swarm with noisome Errors, Heresies and Blasphemies: Instead of unity and uniformity in matters of Religion, we are torn in pieces with destructive schismes, Separations, Divisions and subdivisions: Instead of true piety and power of Godlinesse, we have opened the very floodgates to all impiety and prophanes-
phanes-
phanes-

e Job. 6. 3.

f 2 Chro. 20. 33.

g Hag. 1. 7.

h Neh. 4. 86.

phanenesse: Instead of submitting to the government of Christ, we walk in a Christlesse loosenesse and licentiousnesse: Instead of a *Reformation*, we may say with sighs, what our enemies heretofore said of us with scorn, we have a *Deformation* in Religion: and in a word instead of *Extirpation of Heresie*, *Schisme*, *Prophanenesse*, &c. we have such an impudent and generall inundation of all these evils, that multitudes are not ashamed to presse and plead for a publicke, formall and universall *Toleration*.

Forasmuch therefore, as it is cleerly evident to us;
 1 That Schismes, Divisions, Heresies, and all prophane loosenesse, are *manifest works of the flesh*, so finfull and damnable in their nature, *that they which do such things shall not inherit the Kingdom of God*ⁱ; 2 And that the children of light should be so farre from having any fellowship with the unfruitfull works of darknes, as that they ought to reprove them^k, to avoid such as practise them^l, to abstain from all appearance of evil^m, and to hate the very garment spotted with the fleshⁿ. 3 That the civil Magistrates have sufficient warrant from holy Scriptures, not only to punish Seditions, Treasons, Murders, Adulteries, Thefts, and other offences against Righteousnesse and Sobriety in the second table; but also to inflict punishment upon offendours for professed Atheisme, false Doctrines, Idolatries, Blasphemies, Sabbath-prophanations and other transgressions against true piety and Religion in the first Table of the Decalogue^o. 4 That those in Church and Commonwealth, that have respectively, according to the Sphear of their authority^p, restrained and punished the fore-recited evils have been approved, commended, and

ⁱ Gal 5. 19, 20, 21. & 2 Pet. 2. 1.

¹ Cor. 6. 9, 10.

^k Eph. 5. 8, 11.

^l Rom. 16. 17.

^m Tit. 2. 10, 11.

ⁿ 1 Thes. 5. 22.

^o Jude 23.

^p Job 31. 26,

27, 28.

Deut. 13. 6. to

12. & 17. 2. to

8. Zec. 13. 2, 3.

Levit. 24. 11.

to 17.

Nehem. 13. 15

to 22.

Rom. 13. 3, 4,

5. & 1 Tim. 2.

1, 2.

^p Moses Ex. 32.

27, 28.

Elijah 1 King.

18. 30, to 41.

1/2 2 Chron.

15. 12, 13, 14,

15, 16. compared with 19.

Hezekiah

2 Chron. 31. 1.

10. 21. &

2 King. 8. 1.

to 8.

Iosiah 2 King.

23. 4, to 25.

And Manasses

after he was

humbl'd.

2 Chron. 33. 15.

and sometimes rewarded of God himself: but those who have either practised them themselves, or have indulged or tolerated them in others, have been re-
 proved, condemned, threatened and plagued of God for so doing¹. ² That a publike and generall *Toleration*, will prove an hideous and complexive evil, of most dangerous and mischievous consequence, if ever (which God forbid) it shall be consented to by Authority; for hereby, ³ The glory of the most high God will be laid in the very dust; ⁴ The Truth of Christ, yea all the fundamentals of faith will be razed to the ground; ⁵ All Christs Ordinances, officers, worship, Religion and the power of godlinesse, will be utterly overthrown; ⁶ Thoulands and ten thousands of poor souls which Christ hath ransomed with his own blood, shall hereby be betrayed, seduced, and endangered to be undone to all eternity? ⁷ Magistracy, and Ministry, and with them, all Religious and comely Order in Church and Common-wealth, will be plucked up by the very roots. ⁸ *Reformation* of Religion in Doctrine, Worship, Discipline and Government, shall be utterly made void. ⁹ *England* shall be swallowed up with Sects, Schismes, Divisions, disorders, contentions and confusions; and become an odious sink and common Receptacle of all the prodigious Errours, lies, heresies, blasphemies Libertinisme and Prophanenesses in the world, so that *Rome* it self shall not be a more odious puddle and cage of all abominations and uncleannesse. ¹⁰ The godly shall sit down and lament us. ¹¹ The wicked shall rise up and insult over us. ¹² All the Nations about us shall be amazed at us. ¹³ All the reformed Churches shall be ashamed to own us: They shall
 all

Solomon

1 King 11. 4.

10 11.

Jeroboam

1 King. 12. 28.

10 the end, &

13. 1, 2.

Tolerating of
the High places.

1 King 15. 24.

2 King. 12. 3.

& 14 4.

& 15. 4. 35.

2 Chron. 15. 17.

& 20. 23.

& 23. 17.

Zebu, 2 King.

10 3 1, 2.

The Angel of
the Church at
Pergamus,

Rev. 2. 14. 15.

The Angel of
the Church at
Thyatira,

Rev. 2. 20, &c.

all cry out against us, Is this *England* that Covenanted and swore to the most high God, to endeavour such a Reformation, and extirpation of Popery, Prelacie, Superstition, Heresie, Schisme, *Prophanenesse*, and whatsoever shall be found contrary to sound Doctrine and the power of Godliness; and after so long travell hath she now brought forth an hideous Monster of *Toleration*? Hath *England* been nurtured with Gods sore judgements, sword, famine and pestilence: and doth she *trespasse yet more against the Lord in the daies of her distresse*? Hath *England* heretofore had such a large series of Gospel enjoyments, such a long time of peace, such a confluence of prosperity; and of late so many deliverances from heavy pressures, secret plots and open force, and so many reviving unexpected victories over her enemies, and doth she now *render to the Lord* for all his benefits a detestable *Toleration*? dost thou thus reward the Lord, oh foolish *England* and unwise? " And to conclude, seeing we have just cause to fear, if this *Toleration* shall be entertained amongst us, the righteous God of heaven and earth will be provoked to plague us yet seven times more, and at last to translate his very Gospel and Kingdome (which is *Englands* only glory) from us unto another Nation. Therefore upon all these considerations, We the Ministers of *Iesus Christ*, do hereby testifie to all our flocks, to all the Kingdome, and to all the reformed Churches, as our great dislike of *Prolacy*, *Erastianisme*, *Brownisme* and *Independency*: so our utter abhorrency of *Antiscripturisme*, *Popery*, *Arrianisme*, *Socinianisme*, *Arminianisme*, *Antinomianisme*, *Anabaptisme*, *Libertinisme* and *Famulisme*, with all such like, now too rife amongst us; and

F

that

r 1 Chron. 18.

22.

f Deut. 32.6.

r Matth. 21. 33.
to 45.

that we detest the fore-mentioned *Toleration*, so much pursued and endeavoured in this Kingdom, accounting it unlawfull and pernicious, And whosoever they be that shall presume in any respects to make themselves accessary thereunto, and the mischiefs that will inevitably follow thereupon; yet for our own parts we hope that both in the Court of Heaven, and our own Consciences, before God and man, we shall be reputed guiltlesse.

Thus we have thought it necessary for us, at such a time as this is, with all sincerity, fidelity, Zeal and humility, 'To own the Truth of God, 'To disclaim the raging Errours and destructive Divisions of these times, 'To declare for that Government which we conceive to be most agreeable to Scripture; 'To avouch that Covenant which we have sworn to God in reference unto all these, 'and to disavow that Toleration wherein we conceive none can engage without much sin. And all this we have done without any desire or intention to discontent or irritate any contrary party by any personall reflexions, or to blaze abroad our selves in any humour of vain-glory: but in the integrity of our hearts to discharge our duty conscienciously, in appearing for God, his Truth and Cause of Religion, when so many appear against them: If the world shall frown upon us for our faithfulness, let them remember, it is for God, and the love of Christ hath constrained us^u, for whom, we hope, we shall hold neither our liberty, blood, nor our lives dear unto us, that we may do him or his Truth any service thereby^{}, who himself first loved us so dearly, as to wash us from our sins in his own blood^x. On him we cast our selves, and the whole cause of Religion in this Kingdome, who is able to do therein abundantly above all that we can ask*

u 1 Cor. 5. 14.

* Act. 20. 14.
& 21. 13.

x Rev. 1. 7.

ask or think; *Oftē Remembring those words of our
 blessed Lord, Whosoever shall confesse me before men,
 him will I confesse also before my father which is in
 Heaven: But whosoever shall deny me before men,* y Matth. 10. 32,
 33. & Luk. 12.
 8, 9.
 him will I also deny before my father which is in Hea-
 ven. *And, Whosoever shall be ashamed of mee,
 and of my words, of him shall the Son of man be asha-
 med when he shall come in his own glory, and in his
 fathers, and of the Holy Angels.* † Mark. 8. 38,
 & Luk. 9. 18.

Subscribed by us Decemb. 14. &c. 1647.

*John Downname Pastor of Great Allhallowes
 Thames-street.*

And. Faneway Min. of Allhallows in the Wall.

Tho. Foxley Minister of the Gospel.

Arthur Jackson Pastor of Michaels Wood-street.

Jo. Wall Minister of Michael Cornhill.

Char. Offspring Pastor of Antholins.

*Henry Robrough Pastor of Leonards East-
 Cheap.*

John Fathers Pastor of George Southwark.

Sa. Clark Minister of Bennet Fynk.

Tho. Canten Past. of Bartholomewes Exchange.

Ja. Nalton Pastor of Leonards Fosterlane.

Ja. Cranford Pastor of Christophers.

*Fran. Roberts Pastor of the Church at Au-
 stins. Lond.*

William Fenkyn Pastor of *Christchurch. Lond.*
Elidad Blackwell Pastor of *Andrew Vndershaft.*
Fulk Bellers Preacher of the Gospel at *Michaels Cornehill.*

John Wallis Minister of *Gabriel Fen-Church.*
Ro. Mercer Minister of the Gospel,
Christopher Love Pastor of *Anne Aldersgate. Lo.*
George Fawler Minister of *Bridewell.*

Matthew Haviland Pastor of *Trinity.*
Pet. Witham Pastor of *Albanes Woodstreet.*

William Harrison Minister of *Grass Church.*
W. Wickins Pastor of *Andrew Hubbard.*

Fran. Peck Minister of the Gospel.

John Sheffield Minister of *Smithins*

Thomas Gouge Pastor of *Sepulchers. Lond.*

Ra. Robinson Pastor of *Mary Woolnotb Lum-
bardstreet. Lond.*

William Taylor Pastor of *Stephens Colemanstreet.*

John Glascock Min. of *Mildred Bread-street.*

William Blackmore of *Peters Cornhill.*

Nath. Stanyforth Min. of *Mary Botham. Lon.*

Thomas Whately Pastor of *Wool-Church.*

Thomas

Thomas Watson Pastor of Stephens Walbrook.
Lond.

John Aftor Minister of Allhallows Stayning.

Arthur Barham Pastor of Helens.

John Stern of Andrews Wardrobe.

Joseph Thompson Pastor of Olaves Silver-street.

Stephen Watkins Minister of the Gospel at Saviours Southwark.

John Crodacott Minister of the Gospel at Saviours Southwark.

Jacob Tice Pastor of Buttolph Billingsgate.
Lond.

Thomas Gardner Minister of Colledge in Hertford
William Sherrin Minister of Wallington in Hertfordshire

Although we whose Names are hereafter subscribed do not think it fitting for us to signe the first and third branches of this Testimony, relating to the Confession of Faith, and Directory for Church-Government, advised by the Assembly, (which we as members of it did tender to the Honourable Houses, and still wait upon their pleasure therein,) yet as Ministers of the Gospel within the Province of London, we do with our brethren willingly subscribe the rest, against Errours, Heresies, Blasphemies, and Toleration of them, and touching the Solemn League and Covenant.

William Gouge Pastor of Blackfriers. Lond.

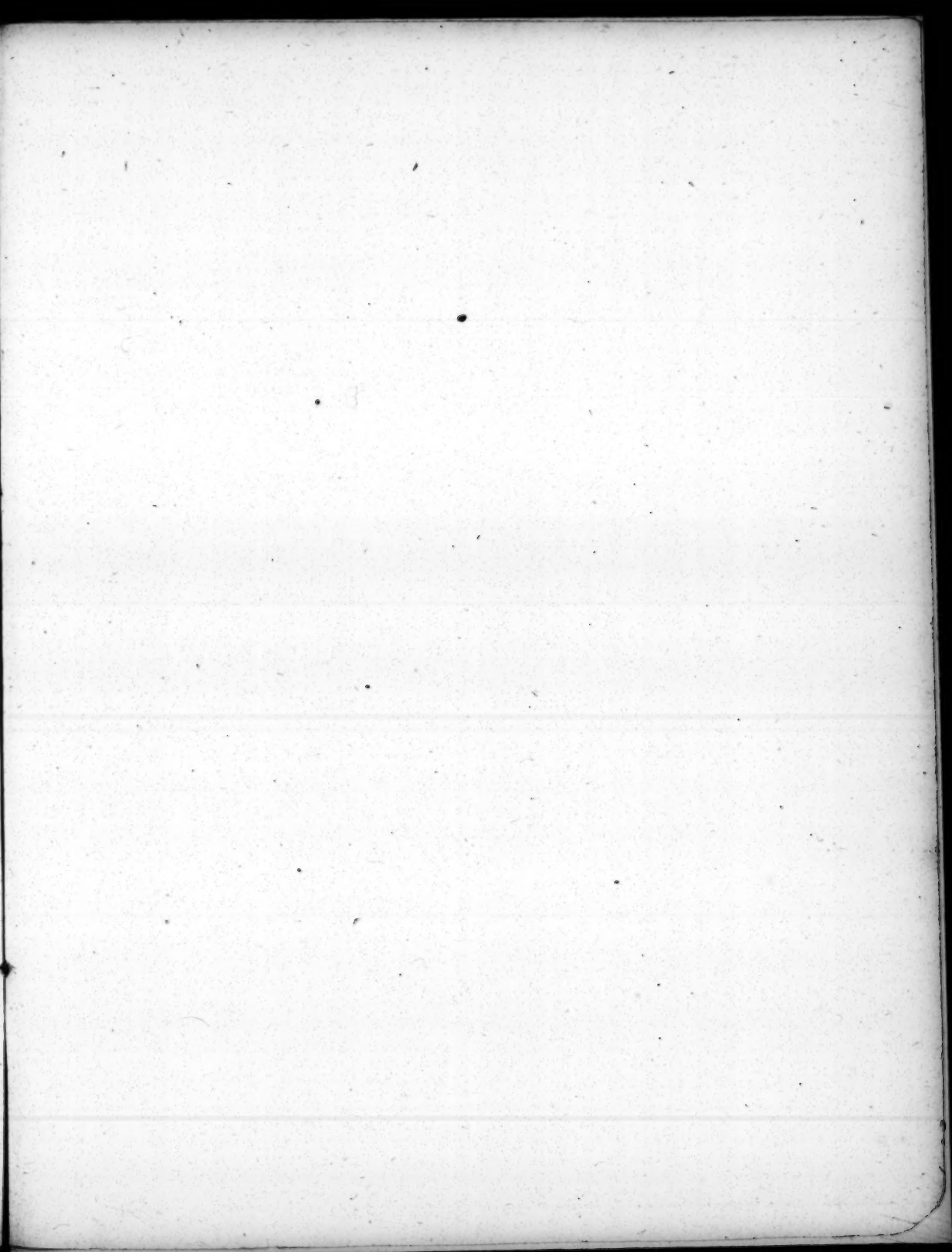
Joshua Hoyle Minister of Stepney.

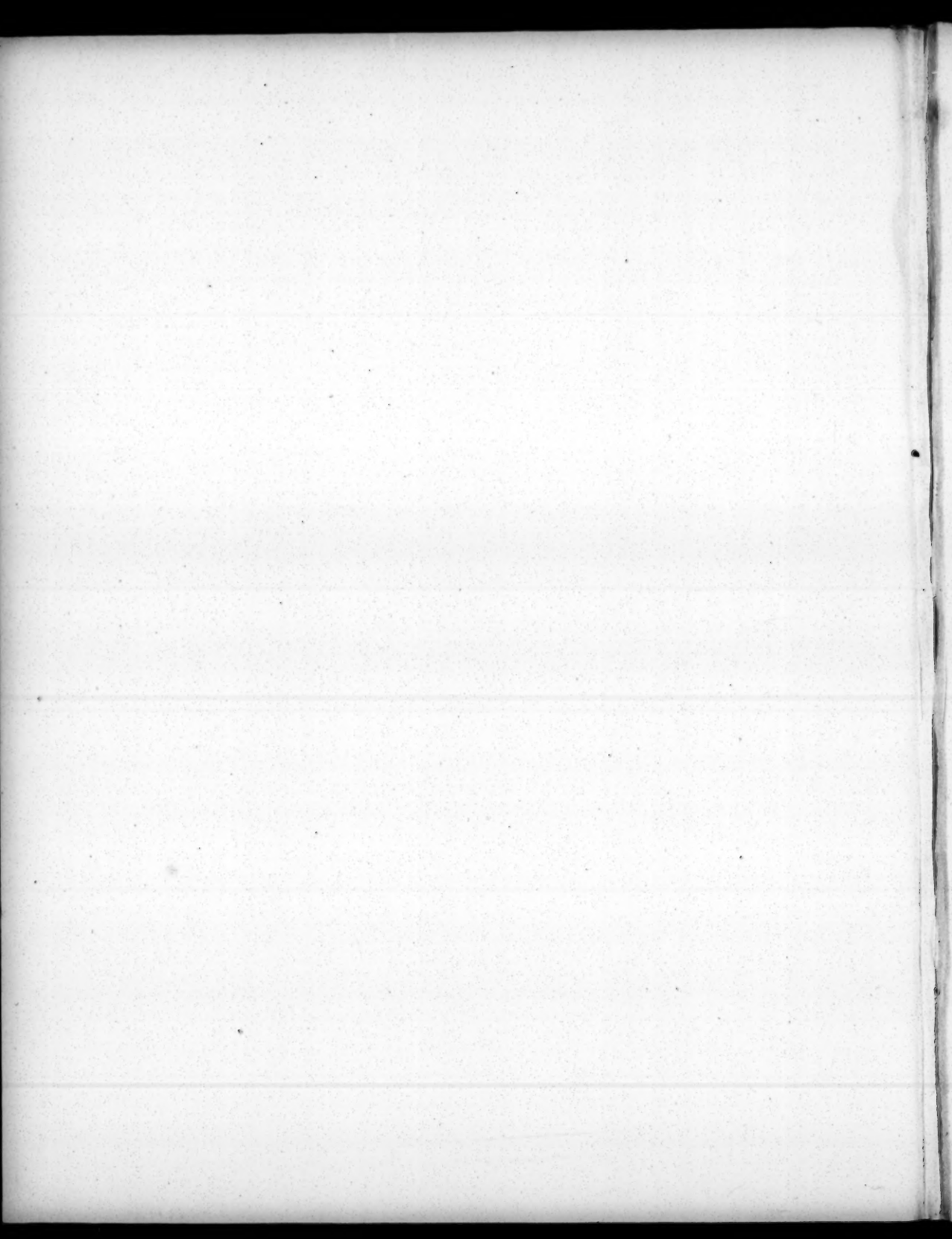
Tho Gataker Pastor of the Church at Rotherhithe.

George Walker Pastor of *John Evangelists*.
Daniel Candrey Preacher at *Martins* in the
Fields.

Nicolas Proffet Minister of *Fosters*.
Anthony Tuckney Minister of *Michaels Quern*.
Edm. Calamy Pastor of *Mary Aldermanbury*.
Simeon Ashe Minister of *Michael Basingshaw*.
Tho Case Minister of *Mary Magd. Milk street*,
La. Seaman Minister of *Alb. Breadstreet*.
Stanley Gower Minister of *Martins Ludgate*.
Henr. Wilkinson Min. of *Dunstons* in the *East*.
Anthony Burgesse Minister of the Gospel at
Lawrence Jewry.
Joh. Green Preacher at *Margrets Westminster*.
Sam. De la Place, } Preachers to the *French*
Joh. De la March } Church in *London*.

F I N I S.





491 **Testimony of the Truth of Jesus Christ and to our Solemn League and**
Covenant; as also against the Errors, Heresies, and Blasphemies of these Times and the
Toleration of them, sm. 4to., 37 pp., 10s 1648
The testimony of the Ministers of the Province of London This has two signatures in manuscript,
one of Thomas Gardiner, of Cottered, the other of William Shrewin, of Wallington, Hertfordshire.

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